G.J.M.

M 1629

Lunch and Coffee

Sunday July 20, 1969

LUNCH

MR. NYLAND: When there are such awful silences, then it is my turn. Don't think for a moment that we keep on having these little talks after lunch out of habit, because every time I consider should I talk or not? And I usually come to the conclusion that I want to say certain things, perhaps in a certain way, but in any event, not out of habit, because we wouldn't be able to finish the lunch unless I have talked. It would be quite easy to do it. And therefore when I do speak and I feel that there is something that I would like to communicate in some way or other, it is really having in mind, again and again, the situation in which we are as a group. And when we are a little hampered by rain or the weather, and that perhaps certain plans don't follow another plan and that we have to make some changes - and constantly these adjustments that one has to make for oneself, because there are changes taking place in one as soon as one becomes interested, and as long as one is serious regarding one's life. And it is whenever you are a little more open that certain things do come in of a different kind, and it is difficult to place them in the right way. And still they are your experience, so you have to look at it as something that has a meaning.

Don't ever close your eyes to experiences that either happen to you or that are caused by certain conditions of your own, because sometimes your life will take on a certain form dependent on the level of being where you are and also dependent on the flexibility of the form in which you happen to live. And when there are changes taking place regarding outer life and that your manifestations sometimes become a little less controlled, and that certain things start to affect you

a little more because you are more open to them, it means that you, for yourself, have to find a certain way and perhaps not even trust yourself to know right away in what direction to go. In such cases, one always starts to reduce one's particular velocity, because you cannot simply go on as usual, and that what is habitual in you always has to be checked again and again; and many times the habits, in which you have fallen, have to be released as it were from their bondage of non-consciousness.

The habit takes place simply in order to save a little time, or maybe even out of boredom, or perhaps the laziness on the part of your mind when it can trust the body to take care of things without being told all the time. And it is very much the same way when you consider yourself as a structure where you are the architect trying to direct now what should be the further development of yourself. And you cannot leave it to that what already has taken place as an unconscious activity, because you're going into a field which is entirely foreign to you, and you have to learn how to check up all the time to see that you are on the right road. And when you leave things alone, you might say, hoping for the best, that then many times you end up on the wrong side of the road, because what is the rule of unconsciousness is not the rule of consciousness. So that even the certain states that you might experience, which are every once in a while quite right and in which you might even become emotionally involved, or that there is something in you that you start to trust in someone else and simply you, for yourself, have a vision of what things ought to be - you cannot expect that it is understood by someone else and you cannot expect that it is understood by your unconscious self.

Your unconscious self needs guidance, and the states in which you are as a result of an unconscious experience will not give you the guidance you need. And then, of course, when that isn't there you have to rely on a certain routine or something that is like a momentum that simply follows itself through until the energy has run out. The function of one's 'I' is exactly that at the proper time you have something to fall back on and ask

for advice, so that you enter into this new kind of life, maybe a little bit fearfully, but also with a great deal of trembling, because you must hesitate to see and to check up all the time of that what you are doing is really right. So you have to learn how to measure psychologically, how to see what kind of a measure you can apply to your behavior. You have to watch yourself every once in a while to make sure that you can continue to give your behavior form enough confidence and reliance and trust. And you have to start with an idea that really you cannot trust your unconscious self at all in a new country, and that you need guidance from your 'I'. And that therefore, the reason for wishing to continue to Work is more to develop something that could help you instead of trying to have in mind what is the ultimate aim of a man: to become a conscious and a conscientious human being.

Your 'I' all the time will remain a stepping stone where you have to go for that kind of guidance and when you feel that you don't know enough, the only answer is: I must Work. Because if 'I' could become a guide for you and could be then present at certain times when you need it, it will be in the image of God so that you then could rely on His presence. And what you really wish is, when at any time you want to have that kind of a contact, that the door is open and that you can actually enter and that you can be then, in the presence of 'I', that what you really are. Such confessions for yourself are very difficult because you keep on hanging on with your unconscious functionings all the time of what was either habitual or what seemed natural to you. And all your hopes and your wishes are based on a continuation of that what you have started. And it is extremely difficult to admit that that what has been started may at certain times stop. And then you don't know where to go from there.

It is at such points that the 'I' can help you. But the 'I' has to have a helper in order to become noticed by yourself. I mean this, that if I create something that starts to function objectively, it is because of its

nature, of its Great Nature, not myself. It is something outside of me, at least functioning for a long time independently of me and having characteristics which I would like this 'I' to have and with which I try to endow it. But it still remains at a distance because I don't speak as yet the language of objectivity. And therefore it is necessary to find something else that will actually become the helper or the partner of 'I', that what is within one as the beginning of one's own solidity; that what is the reality of oneself in a certain center which we call Magnetic. It really means it is dependable. That is, it has to be there all the time; it has to be available; it has to be always the same. You have to learn how to trust that particular entity, maybe represented by a few cells only, where you, if you dare to go deep within yourself, could meet something that is also not of this world and not of yourself.

It is that kind of a God-given quality in a man when he starts to Work that he also starts to uncover that what is his reality. And that therefore, whatever it is that you experience in ordinary life, whatever it may be in any kind of a thought process unconsciously, in any kind of a feeling state and perhaps going over into an emotional experience, also for the greatest part unconscious, that you have to learn to relate it to that what is indelibly within yourself. The characteristic of Magnetic Center is that it is eternal and that it is life in itself, par excellence; that that is the one thing that is unchangeable in man, and that keeps on in existence regardless of the form of the human being. And for that reason, whatever it is that we are living, with our manifestations, turning to the outside world and being affected by such impressions, it will not touch that what is myself as reality. And if it touches it, it will not have an effect of affecting it in a certain way in principle. And that therefore, when I can relate whatever my experiences are during the day in relation to others, in my feelings towards what I have to do, in the disturbances that come up - and of course they have their say

because I am identified with them - that then I try to relate them in some way or other with that what is of permanent value. And I extract, out of that what I experience, whatever I can of its permanency.

Each manifestation has also a certain part of permanency, and that we call life of a man: life in his behavior; life in his thought; life in his feeling; life of a man on Earth; life in a man in the form in which he is. And that one becomes acquainted with oneself, the 'I' can tell you that it exists, but something in you still has to look for the form of life which is identical with your Magnetic Center. And therefore, there are three things that always will come up regarding Work: one is the creation of 'I' as an independent entity, gradually becoming associated with you, and wishing then to give you guidance; the second is that what is the central point of one's life, which never changes and goes with you through your life and continues to exist after your physical body dies; and the third is, of course, yourself in all the different kind of manifestations which are demanded of you because of the impressions you receive through sense organs or in any way you happen to function with your mind, your feeling, and your physical body. And it is that entity of yourself which is placed between the two; that is, between your 'I' and between Magnetic Center.

You have two arms and two hands. You stand as a body between the two. You reach out for one with one arm and a hand and get hold, and touch 'I' if you can. With the other hand, you extend it to your inner life and you make contact with that what is your Magnetic Center. When these two are united in you, you experience a realization of existing, and that that what is both in 'I' and what is in the Magnetic Center will flow into you, and your body will take care of the distribution of that form of energy, and end up in your body to become, with your heart and with your mind, the source of inspiration. This is the picture of a man when he can see himself being subject to all kind of conditions of outer life which must take place within his body and his

personality, that then his personality need not feel it is alone on Earth. But that the contact has to be made between that what he was before he was born and that what he wishes to become after he dies. And that, in that sense, man becomes a link of eternity. And his expression for himself and the utilization of energies flowing, and being in contact with Magnetic Center and his 'I', will bring about the bridge between man as he was originally and man as God would want him to be. And that, in straightening himself out, with his hands outstretched and indicating the wish that something should come, enter into him and make contact through his head; and by means of that what he can send from his head, purified by his consciousness, and in reality being born in his conscience, such man then is in contact with the universe and in tune with the infinite. And it is really at times when you see yourself lost, when you are too much affected, when you don't know what to do with it, when it is too much, that then if you could just, for one moment, stand still, if you then actually could take the position of a man who stands on his feet and is erect and wishes with his heart to go out through his mind to meet God; then that picture, if you can become aware of you standing there, at such a time, you become a transforming station. Energies flowing all around you can enter. It is as if your arms then become antennas. Something takes place in you. And the realization of that kind of an existence, when you can be as pure as you can be in your heart and in your mind, and as relaxed as you can be in your body, if, at such a time you will allow yourself to breathe very slowly but consistently for some time, that what is your breath and the way your lungs function start to resemble a pump in which there is an inhalation and an exhalation, in which that form of life which at the present time is simply the manifestation of Earth in order to maintain your body, could become for you a means of a contact with a higher form of living.

Take time off during your regular activity. Stand still. Never mind if someone else is around. If you wish, go somewhere else. It is to commune

in some way with that what is really your inner self. And if you can actually afford the time, you will see how useful it is to come to yourself. In general, I would say it is called a psychological collecting in which the center of gravity is placed in the right way. It is placed not in your body, it is placed in your heart, because it's the beginning of further development for your Kesdjanian body. That is the way God wishes man to be, when he wishes to understand the aim and the purpose of his life on Earth.

I hope you will have a good afternoon.

So now, Rhoda, a little dessert. I see watermelon here and some coffee. All right? I will play a little bit.

But I would like to say in addition: how will you make such states for this afternoon? How will you actually collect yourself well enough physically? How will you have the wish? How will you tell yourself that it is really a necessity? How well do you know yourself, to produce that kind of a wish? In all kind of humility that you could actually bring to bear on this particular problem; the elimination of many things that you know already are obstacles. Really to be, in humility and quietness, a part of something you don't understand, going somewhere you don't know, realizing for yourself your nothingness in relation to that what really exists, then only a certain point of light within yourself about which you could become aware. And then asking God to help. And you end that kind of pre-meditation, that kind of preparation for this kind of wish as you then want to execute it or go through that kind of, I wouldn't call it formality, it is like an exercise. It is then that you devote all your wish, your wish from your heart, your wish from your mind, the wish as expressed in the posture of your body - all to that one purpose focused. And you say, Lord have mercy.

So, Rhoda, let's have some coffee.

COFFEE

MR. NYLAND: So, everybody had coffee? We'll continue with yesterday on the kind of a - what are you sitting up for? Huh? You, yah. Sit down. I can't see people in back of you.

Someone: I put it here when no one was sitting and I figured that everyone was going to sit in front of me.

MR. NYLAND: Why don't you sit right here on the floor? Here are people outside. Everybody sits on the floor. Why should you even sit on a chair?

Someone: I didn't know.

MR. NYLAND: I think it's much better this way.

We continue on the level when I try to explain the kind of questions and where they should come from, from yourself. And you have had now again another day; at least some of them who were here last night, they know. And of course for those who only came today, you know what it is about. So what kind of... There were a few people I saw today. I said: ask the question tonight. Who was that? Yah? Ask it. But it's difficult.

Steve Langfitt: I've been having trouble finding a place where I can be alone.

MR. NYLAND: To be alone?

Steve: Where I can think.

MR. NYLAND: Is it difficult to find a place where you can be alone and think?

Steve: Yes.

MR. NYLAND: Why do you want to be alone? Because then you can think better? Would it be better not to be alone and not to think? Don't you think that you think too much? You see, Steve, what you should do when you catch yourself in a certain state in which you are and bothered by thoughts, and not knowing exactly what to do, instead of trying to think more, I would think much less. I would reduce, if I can, by means of certain forms of relaxation, also telling your body to relax, to reduce the level of the thought and the level of the feeling. I would become so simple that people wouldn't recognize me. You can do this

when you want to be by yourself so you can go and take a walk. Or you can walk up and down in a certain place, or stop whatever is the activity you're engaged in. But you have to learn to find out for yourself what it is really that bothers you. And when you stop giving energy to your thought, there may be a possibility of just making simple movements with your body and then become engaged in, you might say, seeing that. Walking is very good. Counting loud is very good. Saying certain things at the time when you want to say them, and not to allow your thought to interfere before you say it. Try to teach yourself to say certain things in answer to someone else, or for yourself when the initial thought comes that you want to say something, to say something. You understand what I mean?

Steve: Yes.

MR. NYLAND: It is not a thought process. It's the relationship of your mind regarding the formulation and actually expressing it. That is what bothers you. And as a result, not expressing it, your thoughts continue and they make it much more confused. When people talk to you, make it a point immediately after to say, yes, or, no, or, I will think about it, or, that may be so, or, that is interesting, or, I have never thought about it. But immediately after the person stops, you speak. In that process, you make your mind do certain things which it is not used to do at all. You have to teach your mind how to become vocal instead of allowing it to do whatever it likes, which is confusing you. And it's a very simple thing to make your mouth talk. You see, following that now, you should immediately have said, yes. You understand what I mean? All right. That will prevent over-thinking.

There was someone else. Yah.

Tom Clayton: Within the past three weeks I've had a couple of experiences that seem to be very meaningful because they sort of go back to when I first started to Work.

MR. NYLAND: How long ago was that?

Tom: About a year and a half.

MR. NYLAND: Yah.

Tom: And I think there were states of awareness. But they seemed a little different than what I'd sort of come to think was a state of awareness in that period between when I first started to Work and now. And there was kind of a feeling of joy or something, some emotional quality. But at other times in that period in between, I think I've experienced an awareness. But it wasn't always accompanied by that emotion, or else the emotion was a little bit different - more of a yearning. I'm not quite sure how to place it.

MR. NYLAND: You think that in the year and a half you have improved your particular dexterity to Work on yourself? Are you sure that you were on the right road?

Tom: Well, yes and no.

MR. NYLAND: Let's talk about the no first. What was wrong?

Tom: It seemed that I was just banging my head against a wall. I was making an effort, but it wasn't...I didn't have any dexterity.

MR. NYLAND: You don't really need much of a dexterity to start with. The dexterity is really that you have the continued wish to try to Work. Work in itself as a first attempt is really very little. And I don't understand the hitting your head against the wall. If I asked you how do you Work - can you tell me?

Tom: I usually try and do something simple, and I try to not think about anything special, where if I'm thinking about something, I just try to say, so what? It doesn't matter. And then I look at myself or I try to sense what I'm doing as though I were another person.

MR. NYLAND: You don't mind me asking you who told you all these things? Were you in a small group?

Tom: Partly.

MR. NYLAND: With whom?

Tom: Bob Sollod.

MR. NYLAND: Bob - oh you are from Pittsburgh? Then I would say almost immediately, forget everything. You're theorizing. You don't know what Work is. You skirmish around a little bit with a few words. That's why I asked you to explain to me what you understand by Work. Have you ever heard of 'I'? What is 'I' for you?

Tom: It's... a state of being impartial to myself, of being aware of myself...

MR. NYLAND: No. That's not right. When you say 'of being impartial to yourself,' what is impartial? An 'I' is not that kind of a state. Did Bob ever tell you about the creation of 'I'? He has talked, without any doubt, about an objective faculty. How do you describe an objective faculty for you? What is it?

Tom: You could say it's like a camera recording, just with no judgments, no feelings.

MR. NYLAND: Where does it take place? Where is the camera? Where is the camera?

Tom: Usually behind my head, in the back. That's where - it seems to be there.

MR. NYLAND: Uh huh. Is it something that is--is it still in your head, do you think, or is it back of the head?

Tom: I think it's usually in my head, and maybe sometimes in back.

MR. NYLAND: When it gets in the back, how does it get there?

Tom: By itself.

MR. NYLAND: By itself? Do you think it exists? That it can go there by itself? How would it exist, for you? When it doesn't exist all the time, how do you make it exist?

Tom: By Working.

MR. NYLAND: Yah, that's okay. But what happens? What happens to you when you say, I wish to Work? We talked about the acquisition of a dexterity. How do you start? Let's say you have a wish to Work on yourself. How do you begin now?

Tom: I begin with some simple movement or posture - something like that.

MR. NYLAND: You're making them all the time, so you cannot say you begin with it.

Tom: I mean I start to observe it.

MR. NYLAND: Which observes what?

Tom: 'I' starts to observe...

MR. NYLAND: Where is 'I'?

Tom: In my head.

MR. NYLAND: How does it get there?

Tom: I set it up first.

MR. NYLAND: How do you set it up?

Tom: By trying not to have any judgments.

MR. NYLAND: No, no. We haven't set it up yet. You have to tell me how it gets there. What is this 'I' you're talking about? Is it there now? How does it get there? Supposing you say, now I wish to Work. It has to be explained in some way what kind of a process takes place. You happen to have a thought that you want to Work. You also believe that it is a possibility that if something could exist that actually could observe you impartially, that that might be helpful to you. How do you make that now? So far you only have a wish. What takes place in you when you say this, I wish to Work?

Tom: The wish helps--brings an aware--like an aliveness, an alertness.

MR. NYLAND: Yah, but that's just the wrong thing. Naturally, you have to be alive, otherwise you wouldn't be interested in yourself. But does that do it, the aliveness? Have you any idea about your thought processes and how they take place?

Tom: A little bit.

MR. NYLAND: And have you ever tried to become impartial to yourself with your mind as it is now?

Tom: I've tried and it never worked.

MR. NYLAND: Well, are you sure that it ever will work, or is it just a matter...

Tom: ( ) state right now.

MR. NYLAND: You think you ever will be in the state where your mind will help you to become aware of yourself in the sense we mean it, impartially?

Tom: You mean the ordinary - you don't mean the ordinary mind?

MR. NYLAND: No, I say I ask you. If it is not the ordinary mind, there has to be an extraordinary one. Then you would have to make it, wouldn't you? How will you make it? Try to become clear what is meant by Work when we talk about dexterity. There is something that has to exist that has to be of an objective value. We call it an objective faculty that should exist in your mind which, when it exists, can observe you impartially. So your ordinary mind is not going to do this. Your ordinary mind is completely subjective. So where will you get this 'I' that has to observe you? Try to think clearly about that because what will take place when I say, I wish to observe? What and who will observe?

There is no instrument in your ordinary mind or your feeling, or in your personality that is objective. So when you say, I wish to Work on myself, something that has to be objective has to observe me. Where do I get that objectivity? It is so obvious when it doesn't exist, it has to be created. And so far I only have a wish. And out of this wish something must come that can start to function ultimately as an objective observer. You understand that? When I am in a wish, when I want to Work, there is a form of energy as represented by that kind of a desire. Something in me must take place by which I take this energy and I try to create something that could function as an entity, not as a state - as an entity that then will have the capacity of observing me. And with the best of my intentions in my mind and in my feeling, I try to create something and I know it must be imaginary, because there is no reality as yet connected with it. But I assume that if I say something could exist, and then if it exists it would be able to observe me, I live for a little while in imagination and I make that what I imagine to be, function in a certain way because I wish it to function in observing me. When I say observing me, it simply means that that what I am is sending out, as it were, impressions, or that what I have created in my imagination is apt to receive impressions of me, of that what I am. And there is a little moment in which that what is imaginary receives

an impression of me. When my personality is reality, then that impression is reality. And when it reaches the imaginary state of 'I', it helps to create reality in 'I'. Then, in this process, and with continued application of this kind of Work, I try now to make this, as a dexterity, smooth enough for myself that the constancy of my wish keeps on creating the 'I', and 'I' then functioning, at first in imagination and later on as reality because it receives facts about myself, that that 'I' starts to become real. It is a mental process which takes place in my mind where there is still a chance for a development of a mental process which is not subjective. There are certain sections in the brain that are not developed and still have all the machinery in it that it could function in a mental sense. But I want them to function in such a way that they are purely intellectually functioning; and for that, the observation process is only interested in receiving facts about myself without interpreting them. So when I talk about impartiality, I talk about the 'I' being impartial to me. And that what is 'I' has in the beginning nothing to do with me than only being created by me, and endowed with certain properties which are not subjective.

So if you want to consider this as a process that goes on, I say, I wish to Work. At that moment, I try to create something that could start to function in an objective sense. And then, when it is working in that way and receives impressions of me in an unconscious state, when the facts are acceptable to 'I' as pure facts and that what 'I' does and tried to do is to receive impressions of me in the acceptance of that what I am without trying with my ordinary mind even to describe me or allowing the 'I' even to be interfered with with any kind of a like or dislike, then I receive, in this 'I', facts which are truthful and I call them sometimes absolute. You understand that process now? So don't mix things up, because it's still your ordinary mind that tries to be a little impartial to yourself.

Impartiality is a very important part that you must consider for 'I';

but in order to be completely free even from impartiality, I have to become free from any kind of a thought process in my mind. And in order to make this 'I' function in an impartial manner and exactly as an intellectual function, it cannot have any associative values. It cannot have any desire to classify the facts 'I' receives. It cannot pigeonhole anything in any way so that it even could become available to me by associations of memory. So, for that I try to find what is there in my mind that actually could record it without any kind of a thought process. And when I consider the thought processes of my mind as it is now, and even unconsciously, my thoughts are twofold: that what I expect from the future to become the present, and that what is present becoming past. So that my mind knows three different sets, you might say, of time as it flows through me: one being that what is anticipated and that what has already gone through and has become memory. Then I question myself: is my mind capable at a certain time to understand what it is to be present? And then I actually try to think with my ordinary mind what is the present for me. I know that my mind is incapable of catching the present when it happens. It simply is too slow. (SIDE TWO)

And the mind only can remember what has happened a little while ago; and there is always a time elapsed between the event taking place and the recording in my ordinary unconscious mind.

So when I know this for a fact, then I say that what is my ordinary mind is incapable of even understanding what is meant by the concept of a moment, because the moment is that in which the future changes into the past. And a moment for me in my mind in thinking about that as a concept would be a concept in which everything belonging to either future or past is not there. The moment when something is conceived and recorded of a fact which exists, I call simultaneity; and it is the only means by which I can exclude the functions of my ordinary mind and not interfere with the process of recording in my 'I' that what should be an observation process in toto.

So the three things that belong to the dexterity are: first, an observation, in a sense that that what is observing will be impartial to that what it observes; and that what is being observed is recorded at the time exactly when it happens. These three requirements are very necessary in order to establish the proper condition for 'I' and the further development of it. And I think first you must be very clear about that. Because if you're aiming at something that is quite unusual, you cannot expect your ordinary mind either to understand it or to be capable of doing it. And you also have to know that when a fact has to become absolute, it cannot be interfered with with anything that belongs to me as a liking or a disliking, because that would prejudice the fact and it also would classify the fact; and moreover it would become associative with the things I already know. It is an entirely different kind of a process from thinking. For that we use the word, awareness. And in order to distinguish it between my state of being alive and alert, the moment when that alertness can go over into a state of awareness, something is introduced which I call impartiality. And when this state of awareness goes over, by the gradual application of this impartiality, it goes over into a continued state of awareness which is awakening. And then that what is introduced is the concept of the instant.

Try to think a little bit more about it. You're on the wrong road. The observation process is very simple and you don't have to hit your head against the wall. It is a question at certain times when you say, I wish to Work, that then what is the observation process starts with the creation of an 'I', hoping then that that 'I' could become observant to certain parts of yourself in the manifestations of your physical body; and that the observation is simply to record that what is manifesting as, for instance, walking or whatever it is that is quite visible even from the outside world: we call it simply as five different kinds like walking, posture, gesture, the voice of yourself and that what is an expression on your face. Those are five possibilities of behavior

forms and they lend themselves to be observed because they are fairly easy to have them disassociated from any kind of a feeling or any kind of a wish to classify them. Then my process of 'I', now being aware, receives an impression of me as I am in one of those forms of manifestation. And I wish then to record that in the moment when the movement or the gesture happens to take place. It is a mental process of a recording but it has to be very clear that that kind of observation is an entirely different kind from what I now call just seeing or watching. The awareness indicates it is not a thought. The awakening indicates that it is quite a different state as compared to what I am now in an unconscious state.

Try for yourself to see what you can do as you walk. And if then, at that time, you could perhaps create an 'I' which could continue if you could make it that way with a continued effort to remain observant of you, and not to have your ordinary mind interfere by telling it that it can do that kind of work also. Your ordinary mind always is subjective. Always. It doesn't matter how improved it is. Objectivity and an objective faculty, you might say, is out of this world. If you come again, you ask another question.

There was someone else.

Mildred Meyer: Mr. Nyland, if the centers of you collected in the 'I' is awake, it would not be possible, would it, to not be impartial in that sense?

MR. NYLAND: Well, the question is: can 'I' exist? If it exists, you endow it with the property that it is impartial. But impartiality has to come from 'I' as it exists. The difficulty is, does it remain in existence when I don't have the wish?

Mildred: It seems to me that there is a state where there's no question about...

MR. NYLAND: Sure, there's no question when it exists.

Mildred: (I mean it's predicated that it...)

MR. NYLAND: Yes, that's right. It's predicated on that. The question is: if God exists for me, then of course, God has all kind of properties. But does God exist for me all the time? It only happens when I hope or think or pray

that perhaps I hope that something like God exists. But I can say, if He exists, of course He is that. But that is by definition. I don't have the experience of it. When I create 'I', because I create it, then I can have the experience of that what has been created as a result of my wish. Then the God that is there is created by me. It doesn't mean that maybe it is not God. But it is God for me. The 'I' is for me, but it always has to be created because if I don't, then it disappears. But when it is there, of course, it is endowed with the property of impartiality.

Who had the arm up?

Iris Siegal: You said many times not to Work when one is in a highly emotional state. The other day I was in a state of extreme, I guess you would call it, despair, sorrow. And nothing could make me even want to get out of it.

MR. NYLAND: I don't hear all of it. Nothing could what?

Iris: Nothing I could tell myself could make me even want to get out of it. But I started just moving my fingers and trying to be present to that. And what happened was, that was the first time that I've ever been able intentionally to get myself out of a state like that. And it was not really an experience of the moment but it was an experience that compared to the way I was all of a sudden I accepted that that body...

MR. NYLAND: But you see it's a little illogical when you say nothing could get you out of that state and then you say, and a little later you started to move your finger.

Iris: My body couldn't...nothing I could tell myself could...

MR. NYLAND: How do you think you moved your finger? Where did that come from?

Iris: I remembered something you said about...

MR. NYLAND: Yah, okay. So, the mind was still capable of doing something. You see, when the state is there and you are emotionally involved, a great deal of energy goes for the emotion and there is sometimes very little energy left even for the thought of Work. When the thought of Work might appear, the energy is flowing

into the emotional direction. But when a little bit could be separated off and say, I can move my finger, it can be the beginning of something that starts on a different course. What you're saying simply is that when you were involved, that there was still a chance of doing something about it. And of course one need not deny that. We were talking at the time about something that would be of the greatest benefit dependent on the kind of condition which would be most conducive. And then I don't select a condition which in ordinary life in an unconscious state requires an enormous amount of energy. But if I am too stupid then I try to do it at the time when there is practically no energy. And if I'm wise, I say, I must do it when there is a greater chance of using energy for that purpose which need not be used for the existence of my ordinary state.

What you relate is all right. Your little finger helped you.

Iris: Yes, but the thing is that I used it not to wake up but simply to get myself out of the state.

MR. NYLAND: No, that is another point. The question of using your finger already means that there is something that is a little different because in your ordinary emotional state, without having any desire to live, for instance, you would not even think about moving your finger. The fact that you want to move your finger is a little indication of some time that you have heard about the possibility that that might help you. If I start with the thought of Work, and I have a wish that I would like to try certain things, I am already on the road towards objectivity, although I may be very far removed from it. I already have started to introduce something that is not--that does not belong to my unconscious state. Now how far I go in that direction I do not know and maybe I don't reach at all a point in which the 'I' has to be impartial.

You know, when I say many times about preparing the soil, when does a plant start to grow? I say it starts to grow when I have the thought in my mind of buying some seed. It is not the actual planting; it's a preparation. I buy it because I want to do something with the seed to make it grow into a

flower. So the first step is to go and buy the seed. It belongs to it. Afterwards, I go back home and I start spading the garden, and I hoe it and I dig a hole and I put some water in and then I put the seed in and then I close it up again. All that belongs to the planting for a flower. But, of course, it doesn't start to flower. So when it is only full-grown I can expect that that, as an entity, could be compared to a state of 'I' in which 'I' is objective. But all of that belongs to it.

Where is the beginning or the end of something that I set out to do? If I have an aim to give a talk in Seattle, where does it start? When someone writes me a letter: could I go to Seattle - does it start there? That I say, yes, and from then on it is a whole chain of circumstances all linked together, finally ending up in my arrival in Seattle and giving a talk. And even then it is not finished. I may buy a ticket, I might sit in the plane. I go, I get out, I am in the room where I want to talk. I start talking. Even then it isn't finished. Because what is the purpose of the talk? To help people or to tell them something about Work. And the result only is when someone in that kind of a group would start to make an attempt in accordance with that kind of a prescription. And the whole chain is necessary in order to understand what is taking place, and all of that belongs to Work. And how much there is preparation, how much is the actuality of hundred percent impartiality, hundred percent simultaneity, I don't know. If I start to Work in my ordinary life and I start at age twenty, and then I want to go on and try to evolve and I may go through thirty, forty, fifty - when will I actually have an 'I' sufficient to take over my life and to change my personality into an individuality? When will I actually be free? Only when I die. So all during that process, this whole procedure of trying to become objective will take place. And gradually more and more will be added where something of my 'I' can be impartial to that what I am. But as long as I still have the form in which I appear on Earth, as long as I'm still dependent on breathing, as long as I still need food or sleep, I still am attached and I'm not entirely free. And for me objectivity, in order to be, never should be

attached to me as I am, subjective.

So you can go and determine, when is Work, Work? And I would call it a beginning of Work and perhaps for a long time it can remain the beginning. When does the beginning end? Sometimes these questions are impossible to answer. I compare it with: what is a herd of sheep? How many? And you start at one end and you say, one? You say, no. Two? No. Three? No. And you start with fifty. You say, yes - forty-nine. Yes, forty-eight. It's only one sheep that makes a herd. And exactly the same question is: what is impartiality? One moment of impartiality is sufficient for me to establish the principle. You understand what I mean? Too much philosophy.

Yes?

Robbie Goodman: Mr. Nyland, in these meetings, often I receive a great deal of energy in wanting to wish strength for my Work effort, and usually after the meeting, I feel so strongly that I try much, much harder than I will ordinarily try. However due to the circumstances in my life...

MR. NYLAND: What, what is it?

Robbie: Due to the circumstances of my life, this happens to be the most chaotic time of the day for me.

MR. NYLAND: Yah.

Robbie: I have to rush home and I have so many things I have to do in a hurry. And it seems that this energy is so fragile that it often seems to be scattered, and become mental like a ( ).

MR. NYLAND: I think it's mental energy, anyhow. It's only during the experience of being exposed to something, that might take place in you during a meeting, that perhaps it is not mental, but it may affect your feeling. As soon as it's finished, it's very difficult to bring the feeling back; and the memory of a meeting can bring a mental picture of yourself, and then perhaps it is possible to introduce again. - are we at the end?

Someone: Yes. One recorder. We're still going on the tape.

MR. NYLAND: We're still going on on the big one?

Someone: Yes.

MR. NYLAND: Okay. We'll leave that. It may be possible that when I keep on thinking about it, that something is reproduced in my memory which is very similar to the emotional state I may have experienced during the meeting. It will never be the same because the experience is the experience, and the thought of the experience may come very close, but it will never repeat the experience.

The question of energy is linked up with that what I have experienced and then deposited in me, and it can be brought forth whenever I happen to think about it, or put myself in certain conditions in which I would allow that kind of a memory to be felt again. So, it is not a question that everything is lost. But that what has been deposited is not lost when, at a certain time, by considering it, thinking or feeling, trying to recall what it was that I did experience, at that time something can take place again at that moment, with the energy of my thought or my feeling. And then it can produce in me again the kind of a wish which I had while I attended the meeting.

Don't consider that it is necessary to dissipate it. That what takes place when one is affected in a meeting, or that certain thoughts or feelings take place within one, will be a deposit in yourself. And that deposit will remain there until you call on it. It is like a deposit in a bank which simply is put there for future use. It depends on the conditions, how you can get it out, if the amount is allowed to go out, if there are rules against utilization of the last drop, or that what is overflowing then can be used for yourself at a certain time afterwards in recalling again the state in which you are, and having the wish that something of Work could appear to overcome it. The question is very complicated: what takes place in a person when he listens or when something is affecting him, sometimes emotionally you do not know what is taking place and you don't even know where it is deposited. It is an effect on you, an impression created in which you as a person simply react and where that kind of an impression penetrates to a certain place within you. In the process of penetration, when it becomes an emotional

involvement, certain things will take place physiologically which create a condition, in the first place, of memory; in the second place, of that what may even be a permanent change in the glandular system of your body. And that therefore, when one has been exposed by any kind of an emotion, and particularly regarding Work, when it affects one in a sense that I want to find out what is useful for me, that then the recalling of it will be easier produced because the condition in which I am physiologically has already been changed. That is what I say: it is extremely complicated because sometimes you think that when you hear a thing for the second time it's the same as the first time. It isn't. The second time utilizes that what has taken place the first time. If I live today with an attempt to Work, tomorrow is going to be different. If I make an attempt now to Work, that question of being observant, or that what is 'I' observing me, or the realization of a state of awareness by 'I', or being awake even, will produce in me, as I am unconsciously, already an effect as a result of that what is objectivity being present to me.

If I see God once, I am affected by the presence, and I will never forget it when it is that kind of an unforgettable moment. And that even the recalling of that brings back such assurance that it has taken place and that it still can affect me as if it happened yesterday. Any kind of an event that has a meaning, and I can recall it, is as if it happens again and again, and that's--that of course is what we call 'moments I will not forget'. When the moments are linked up with objectivity, it is an unusual state in my subjective state, and I will never forget that kind of an introduction of something that is so completely different and full of light, when my unconscious state is still too dark. You understand now what I mean?

I bring back whatever I wish at the proper time when there is something that actually has taken place in the past, which I don't want to forget. The way one listens is to take in everything that one can take in, regardless of digesting it at the moment when you receive it, so that afterwards, when there is a chance for

digesting it, you can bring it back and then digest it, almost I would say, at your leisure. All right? Yah.

Judith Conty: Mr question was that...

MR. NYLAND: I don't hear it.

Judith: For a lot of...

MR. NYLAND: Are the other ones still running?

Someone: Yeah, they're still running.

MR. NYLAND: Yah. We'll run to the bitter end. All right.

Judith: For some time now, when I go to meetings, it's as though I'm--you're speaking some foreign language that I don't understand at all, and I feel totally closed. And I get almost physical pains and wish that you would - almost give anything that I could leave or that you would stop talking. And I can't even - it's not even a question of digesting it. I can't, I just can't take it.

MR. NYLAND: You know there are always different states in which one receives different things, and then the effect of course is different. One sometimes can be filled already or already overfed. Sometimes it's possible that one is closed. Sometimes one is so empty that, in the beginning, you don't even know that you are being filled. It may be in the process of receiving that certain things take place, that you say to yourself, it's enough, I cannot contain anymore. One must not say that I will receive everything that I'm exposed to. I will only take what I, at a certain time, can actually take in. And then the doors are closed.

You see, the capacity of a garage is only a certain number of cars. If there is one more, it is full. I am strange sometimes in the way a certain mind or in a certain state, my capacity for receiving is limited to the condition in which I am. Sometimes as a result of health. Sometimes as a result of other thoughts which will not allow me certain kind of thoughts, which may even have value, to enter into me, and whatever it may be at a certain time. At another time it may be quite different. And when it produces in you something that perhaps constricts, then it is very much worthwhile to reduce all kind of muscular tensions and to see if, in the process of listening, you could relax. Never mind what you lose. Only consider what you

get. Undoubtedly it will be more than enough for digesting. And as long as this digesting will not prevent you to have a little bit left as appetite for more, one can continue to receive. You see, it is not a problem. It is something that is an experience which you can say may be useful. And when the experience is such that it is unusual, you will probably say, when the taste is right, I want more of it. And then the next time, certain things will come, or be created, or you will intentionally go out to receive something more when it was desirable in the first place. As I say it's not serious. It depends entirely on the state in which one is; and at times one is much better than at other times. If you're too tired or end of the day, if too much blood goes to the stomach because you have eaten too much, there's not much in your mind. If there's too much noise, it excludes possibilities of receiving sound. If there's too much talk going on that you hear, something in you keeps on listening. And you may not be capable even of having any thought or even pondering.

Reduce your life, at any one time that you happen to think about Work, to the simplest form you could even imagine. And try to continue your body in a state where there are no demands made on it than only very few, and that the processes of thoughts and feelings have been reduced, as much as you possibly can, to a minimum. In that what you are physically, that that what is needed for the maintenance of your body when it sits up straight, that then simply the thought has to be for the maintenance only, and no more allowed in your thought. When one is concentrated with the intentional wish of receiving certain things, everything that is in you could be concentrated with that kind of an aim in mind. And then with this, your heart can be present and even the expression on your face can indicate an openness to wish to receive. When that takes place, that what is then as an entity, practially possible to receive certain things only, in order to fill up the loopholes or the openings in that entity, when it is finished, it is finished. And that is the end.

Nicole Chabert: Mr. Nyland, it seems that in my Work attempts I have reached a stop. And when I try to think about it I have a feeling it's because sometimes I have a wish and emotion, but no energy; or sometimes it's the other way around: I have a wish, some energy and no emotion. And it seems that--it seems that it stops me to go further in my observation.

MR. NYLAND: Start over again. When you come to a place like that and things seem to be a little confused, drop the whole attempt. If either the emotion is too much or the other things are too much, or the thought too much, or you are a little confused, forget it and start again.

If one is engaged in certain things that tire you, you wait for a moment and you take a deep breath. Whenever certain things come in on you as a result of attempts of Work, and it becomes a little confusing, you're not in a good enough state either to digest it or to extract any use from it. You just close your eyes for a moment, forget about what you were thinking. Do not try to Work. And then when you have come back to an ordinary, normal state and you still have the wish, try to Work again. All right? You will only find out if it's all right when you do it.

Yah, Fred? Fred.

Fred Goodall: Last week, or the week before you ended one of these meetings with a statement about that there was no question about activity leading to objectivity.

MR. NYLAND: No question about what?

Fred: You said that there was no question about activity leading to objectivity.

MR. NYLAND: Activity meeting?

Fred: Leading.

MR. NYLAND: Needing?

Voices: Leading, leading.

MR. NYLAND: Leading to? Leading to objectivity?

Fred: Leading, like objectivity follows.

MR. NYLAND: No, I never said that.

Fred: Huh?

MR. NYLAND: I never said that.

Fred: I said it.

MR. NYLAND: It depends probably what kind of activity you mean.

Fred: At the time you were talking about making efforts to stay busy at things, to get busy.

MR. NYLAND: I know now what you mean.

Fred: Yeah.

MR. NYLAND: When one wants to have the possibility of creating an 'I', one wishes this 'I' to be observant of something that is active. When I now am in a state of, let's call it, lethargy, and I would like to Work, there is a wish, I know, that is, if I start by becoming active to a small extent, something is then taking place between this wish and my ordinary mind, and telling my body to become active. Certain things start in motion and it becomes a dynamic process. And since it was started for the purpose of wishing to Work, the desire to Work is there still, in wanting to utilize what has been created as a dynamic process of activity.

So, all it does is to create already a condition which is a little bit more conducive for the wish to go over into the actuality of an awareness, and in that sense it will lead to Work. But you see, it's a very specialized activity.

All right? Not yet.

Fred: It seems that to stay busy in different kinds of activities in life, I run across the same things in myself that I also run across when I make attempts to see what kind of a person I am. It seems like I have to get around the same thing.

MR. NYLAND: If, in ordinary life, you want to see what kind of a person you are, the best way of course is to go through different kind of activities. Because the activity is always a result mostly of two things, sometimes of three things. It is a result of the mind thinking that you have to do something.

It is a result of a feeling which gives you an impulse for activity. Or it is something that comes from your body requiring an activity. So, if you want to find out what you are, you have to be active in a variety of different ways. But all that of course is unconscious. But you can say it is a similar process - it is probably right. But you see, the kind of activity we talked about is that what is a very special one as a result of wishing to create conditions for Work. And then it becomes associated with Work. So when an activity is not associated with that, it becomes an activity in ordinary life and it may not have an particular meaning. All right?

Fred: Yes.

MR. NYLAND: Okay. Yah.

Cindy Curry: Mr. Nyland, all those negative thoughts and feelings really destroy me. And I did yesterday the things you talked about Friday night, about bringing the wish up to the level of the negative feeling, and it helped me quite a lot. And then, in the afternoon, the thoughts and feelings were too strong. And I got into a very bad emotional state. But today I could really Work and that didn't occur - in fact it was a really - a fine day. But I'm afraid of those negative states. And I...

MR. NYLAND: Why would you be afraid since you now know how to handle them? One bases - are we at the end already?

Someone: No.

MR. NYLAND: No. One bases it always on an experience that one knows. When you know that an experience will lead to a certain result, and the result is desirable, I should not have any fear that when I wish that experience again, that it will this time not lead to that result, unless I'm sure that that what is happening may be accidental. If I want to do certain things with having an aim and that I reach the aim, I will always go back to what I've done in order to reach that aim. And under a variety of different conditions, it will prove to be successful. So there is no necessity on your part to have any fear than only that you were afraid of having negative states. But now, since you know that what you can do

about it, I think it gives you the key.

Cindy: Well, you know, when I see how empty I am, when I see that I'm nothing but what I've been seeing instead, one always has to see that at some point or the other to find Work again.

MR. NYLAND: No, I think it is necessary once in a while to realize how empty one is in order to have a motivation for Work. But I think that very often this question of emptiness, when one has the motivation, doesn't come up. One can have a motivation which happens to come to you as a result of a thought, and the thought originally may have been connected with the fact of emptiness. It need not appear, as long as the motivation is there, it is sufficient. Don't try to explain the motivation. Either I have a wish or I don't. When I have it, I use it. If I don't, I can accuse myself that I wish I had a wish. Then of course I will have to find a motivation. But when I have the wish to Work, I don't worry anymore why it happens to be there. It is there so I use it. Get yourself out of the state of considering like it used to be into a state in which you now have a little additional knowledge, and that knowledge has now gone over by means of the experience into an understanding. When that becomes your property, you don't have to question it anymore. It is yours.

Cindy: I can't lose it?

MR. NYLAND: No. You won't be able to lose it, because you have an experience that you know it has happened. Conditions may sometimes be that under definite conditions it may not be possible, but that only means that you may have to wait until the conditions are a little better. When a fact exists for you and it is based on your experience, it is your property. No one can deny it anymore, because it is there, it has left its' mark. And it belongs to you. And even if God says it isn't so, you can tell God: I had the experience, therefore I know. And God will say: yes, that's right. All right?

So, instead of waiting for the tape to run off, we better stop.

A good week. There are some movements here still tonight. When you go home...

TAPE RUNS OFF

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